

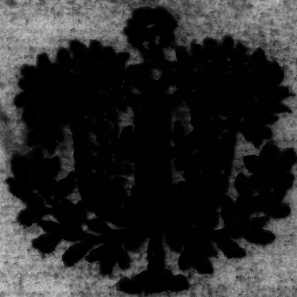
THE
THING without a NAME.

In Favour of

EVERY BODY,

And in Favour of

N O B O D Y.



Printed in the Year, 1749.

(Price one Penny.)

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 NAME.
 WELL, so it is, the Popular Party have carried at least half, their Point against the Aldermen, in returning for the City, by a Majority of Eighty-Eight Voices, a Gentleman, who, for several Years past, has confessedly laid himself out, as much as any one Man, to understand the Original Constitution of the City; to make himself acquainted with the Rights of his Fellow-citizens; and to reclaim such of them, as he apprehends, we have been formerly

merly stripped of by Force or Fraud, and which are still with-held from us on the single Plea of Prescription.

Sitting Mrs. for But, what will this avail us, say the Aldermen's Friends? Mr. Latouche will not be the S—— M——. Not the S—— M——? Why? Because he was one of the (I was very near saying,) late unfortunate Mr. Lucas's Friends. What then? Why; every Body, who had any good Wishes for Mr. Lucas, who lamented the frantic excesses he run into, who pitied and but wishes a Mitigation of his Fate how deserved soever, who had any Connection in Life or even a personal Acquaintance with him, must be presumed to have entered into, and adopted all his dangerous Sentiments, and to have encouraged, abetted, and approved the unwarrantable Freedoms, which he (the said Mr. Lucas,) in his Addresses, Censor, and other Papers, has taken with the Character of almost all his Superiors. This is a most violent Presumption indeed, and does great wrong to several Hundreds in this City, and to my individual self in particular.

On the Principles of Eastern Justice, we are told, when a Bashaw or other Great Man, has the Misfortune to fall under the displeasure of his Master, and in consequence to lose his Life and Scalp; Imperial Vengeance, not satisfied with one Victim, stalks all the Country over in quest of every Body and Thing, that had any imaginable kind (how innocent-soever) of Relation to, or Connection with the unhappy Offender, scarce suffering the Dog of his Friend's Friend, or of his Acquaintance's Acquaintance to escape unsacrificed. But, I praise God for it, this (as well as Tortures) is a Barbarity we of these Kingdoms know only by hearsay. We are in no danger of having the Sins of our Fathers, Grand-fathers, Friends, or Acquaintances visited upon us. Whilst every Man, for himself, conforms his conduct to the Injunctions of the Law; he has nothing to fear from its Penalties.

But are those People, who peremptorily insist on it, that the above Presumption will be more than sufficient to throw Mr. Latouche out of the ———— of ————, assured, that the Gentlemen

Gentlemen of the ——— of ——— will go into their Presumption as fast as they would wish them to do? I think there is moral certainty for it, that they will not. For my own Particular, I hope I may declare without offence, I have the highest opinion of the Honour, Justice, and Wisdom of our ——— of ———, and therefore must imagine, that, if the City-Election should come to a Scrutiny before their ———, they will examine the whole Business to the Bottom, enquire what Principles Mr *Latouche* originally set out upon, whether he has taken up or patronized any new Doctrines in his Progress, and what those new Doctrines may be; and, if Mr. *Latouche* is able to acquit himself to the satisfaction of the ———, what further Obstacle should we suppose to lie in the way of his being admitted a M———? *Yes, there is the Validity of his Votes to be considered.* Ay, and the Validity of the Aldermen's Votes too. We are nothing afraid of an impartial Enquiry. And such, if any, I am certain we shall have. We are well contented, it should appear in the strongest Light, which Party, that of the Aldermen or Merchants, have been most assiduous to compel and impress Men into their Service; which Party have employed, by themselves or their Agents, Treats, Threats, Promises, valuable Considerations, and any or every kind of illegal Influence; which Party have tried all conceivable Expedients to delay, baffle and worry out the Voters on the other side the question; so as to stagger weak honest People before resolved, and to gain time for still further tampering; which Party, by any of or all these unfair Practices, have brought over to their own Side numbers of Citizens, who, till the very time of the Poll, had been determined in their own Minds to Vote on the other Side. If it should appear to the ——— of ———, that these or like objections lie against either Party, who is he will suppose any thing so derogatory to the Honour of the ——— of ———, as that they will espouse and take part with the Injurious against the Injured? They never will. Shall not the J——— of all the L———d do right?

Left I should be misapprehended here, I must inform my Reader, that I do not mean to throw the Appellations, Injurious or Injured, upon one Party more than another; nor do I directly mean to affirm, that either Party is injurious or injured. All I intend is, that, if the above State of the Case

should upon enquiry prove just, the—of—will most assuredly look to it, that Justice and Right take Place; and the Candidate, Alderman or Merchant, who has the best Cause, will be the S—M—. This is such a supposition, as cannot, I persuade myself, give offence. As for those, who will have it, *that the—of—will, upon any slight precarious surmise or pretence, exclude the—any Man, who has been fairly elected and returned for the City; and that they shall want but a Colour, a thing which Ingenuity is never at a loss to find, for so doing; how far they do honour to the—of—by such a suggestion, let them answer for it as well as they can.*

But, if Mr. Lucas be an Enemy to his Country, what must we suppose his Friends and adherents to be? What those, who joined interests with him? Little better than himself, to be sure. This conclusion I must again tax with Rashness. I question if there is a Citizen in Dublin, that ever approved of or would go to defend any thing in Mr. Lucas's Conduct or Writings, which has deservedly brought him under the C—e of the—of—, and is likely to subject him to still further Evils. Adherents, it is true, he had a great many, and several of them People of that consideration in the City, that they deserved to have been treated with some little Ceremony by Folks who harangued or writ about them. They certainly were not all Rabble and Raggamuffins. But these never declared themselves, and never were his adherents, farther than in what related to our City-Affairs. As a Person qualified to serve the City by his thorough Knowledge of its Constitution, and by his great natural Talents (if discreetly exerted,) they encouraged and proposed to support him. But, as a Vilifier of Governours, Magistrates, and Superiors of every kind, or, as handling so tender a point, as is our Dependence upon *England*, with so little Delicacy as he did, or, as handling the point at all, our Citizens were so far from justifying, that I have ever known and understood his most particular Friends to condemn and censure him even with Severity.

But Mr. Latouche, as much as any Man living, has carefully avoided splitting upon either of those Rocks. I was but one of several hundreds, who have heard Mr. Latouche over and over publicly recommend himself to the Favour of his Fellow-Citizens from the following (among other) Considerations; that there were certain Subjects he had always declined touching upon, the indiscreet Revival of which might hurt, but could do us no good: that he had never knowingly or designedly failed in his Respects to his Superiors in every Station; and that, whatever Disputes he might have held with Aldermen themselves, he had always found it Practicable to manage those Disputes in such a way as never to transgress the Bounds of Decency and good Breeding. This was not the Dememeanour and Language of a Man, who had set up Mr. Lucas to himself as an exemplar to Copy after.

I know it will be remembered, that Mr. Latouche made this Public Declaration at a time when he and Mr. Lucas were not upon Terms of Friendship; and hence it may be inferred, that Mr. Latouche made it only in Opposition to Mr. Lucas, whose Conduct in the forementioned particulars was a perfect Contrast to his own. The Question here is not, from what Occasional Motive Mr. Latouche may have chose that particular Season to make the Declaration; All I want and contend for is, that the Declaration was true. And true it either was, or Mr. Latouche one of the absurdest Men in the World. But if true before the Death of the late Alderman Pearson, we ought to take it for granted it is still true; unless the contrary can be fully and fairly proved; which, I am confident, Mr. Latouche will defy any Body to do.

But, upon the Death of Alderman Pearson, Mr. Latouche made Matters up, and joined Interests with Mr. Lucas. He did, as far as the Election and City Affairs went. He interested himself no farther with Lucas. Mr. Lucas agreed with Mr. Latouche in his Sentiments touching our City Affairs. This was what Mr. Latouche wanted in a Man. And this was all he was concerned in.

But,

But, if Mr. Latouche had not a Mind to make himself a Party in, and become responsible for all Mr. Lucas's extravagant Outrages, he should have kept aloof, instead of coming to a Coalition with a Person, who was rendering himself every Day more and more obnoxious to the Government, by libelling at random all People in Station and Authority, and by treating National Affairs with the Air and Sufficiency of a Man, whom not the City of Dublin only, but the whole Kingdom, no, nor the whole Kingdom but the whole British Dominions, had unanimously furnished with full Powers to expostulate on their Behalf with their S———n, in what Terms soever to him should seem good, and to hector and insult his M———y, his M———s's R———s, his M———s, and P———s, into a speedy, an immediate Redress, (whether practicable or impracticable, expedient or inexpedient) of all and singular their (real or imaginary) Grievances.

But let it be considered, that the Paper, called the *Censor*, has been the Canal through which the greatest part of the personal Scandal and Invektive, charged upon Mr. Lucas, has been conveyed to the Publick. And, as Mr. Lucas has never owned that Paper, so that it remains a Matter of uncertainty to this Day, who the Author or Authors are, it would have been not rash only but cruel in Mr. Latouche to have laid it to Mr. Lucas's Door upon a loose hearsay, or an as yet ungrounded Suspicion.

As to the political Papers, to which Mr. Lucas has Subscribed his Name, I can not think it a Disparagement to Mr. Latouche's understanding, that he did not early comprehend the full Import of those Papers. I believe it is notorious, that several Persons of great Distinction (as well as Numbers of inferior Rank,) in this Kingdom have, in their private Capacities, read them over and over without taking their utmost and highest Amount, any more than Mr. Latouche did. But, from the moment the united Wisdom of the N——— has pronounced upon them, and declared, with proper Weight and Authority, their dangerous, their pernicious Tendency, every Body, I am persuaded, gives up the Author, and acquiesces in the Judgment of ————. For my

own particular, if it is not Presumption in a private Citizen, to give even his Approbation to the Conduct of his Superiors, I think the ——— of ———, did, in relation to Mr. *Lucas*, what it became their Wisdom to do, what they must have done, as they would not give Umbrage to, nay, bring on us the Resentment of a People, who could destroy us by the Breath of their Mouth, without employing a Man of War or Great Gun, without so much as drawing a Sword or Trigger against us. It was expedient that one Man should suffer, to prevent the Suffering of a whole People.

From the above Period of Time Mr. *Latouche* too must have given Mr. *Lucas* up, nor have concerned himself farther about him or his Affairs than common Humanity and a private personal Regard might dictate. Sentiments which no V ——— of ——— ever was designed to obliterate.

Upon the whole, we may conclude, that Mr. *Latouche* was willing to make the most of Mr. *Lucas's* Abilities for the Benefit of the City, and for that alone, and to concur with him as far as the City was immediately concerned; no farther. And, had Mr. *Lucas* been in his Senses (as, unhappy Man! He certainly was not,) or had he submitted himself to the Controul and Direction of some Man in his Senses, perhaps Mr. *Latouche* could not have found, in the City at least, an abler Second. Mr. *Latouche* therefore well knowing Mr. *Lucas's* Abilities, and long since convinced what Advantage they might be of to the City, if properly govern'd and directed; we need wonder the less, that he should use his utmost Endeavours to manage such a Man, intractable as he was, and that he should be slow and reluctant to come to a final Rupture with him.

As to Mr. *Lucas's* unseasonable Romantic Out-cry about National Grievances, Mr. *Latouche* as well as many others, may have thought, and, I verily believe, did, that it (like many other Pieces of idle Rant) would after a while die away of itself and be forgot, without drawing after it any consequences of such importance as to affect the N ———. That, in thinking thus lightly of it, Mr. *Latouche* was mistaken

taken, a much higher Authority satisfies me. If any Body has more than this to alledge against Mr. Latouche, he is free to declare it. But let not People imagine, that bare Surmises, and the Surmises of avowed Adversaries too, shall ruin a Cause otherwise good, and turn the Ballance against Justice and Equity.

Nay, I dare affirm, that those, who have taken uncommon Pains to propagate the Opinion, that, right or wrong, Mr. Latouche will never sit in the ———, have done it without Authority from either the ——— itself, or from any ——— of the ———.

To induce our Belief of this Story, and give it the greater Weight among us, the Aldermen's Friends, in a vaunting boastful way, were every day during the Poll ringing it in our Ears, *how many and what ——— of ——— had voted for Sir Samuel Cooke and Mr. Burton.* This very Circumstance is an Argument to me, that Mr. Latouche will be received in the ———, on its appearing that he has been duly elected. For, if the ——— of ——— were before-hand determined, what to do in the case of a R ——— n, can any body living assign a reason, why some of them should have given themselves half the trouble they did to throw the Election on the Aldermen? Might they not have had them elected with less trouble among themselves? And where would be Mr. Latouche's Remedy? But let those People at length give over to throw any such groundless unauthorized Reflection on the ——— of ———. We conceive what the Story has been calculated for. The Aldermen's Friends were to be spirited up, confirmed and multiplied; the Popular Party to be intimidated, broke, or (at least) diminished. And, it is not to be doubted, the Merchant-Candidates, lost by it the Voices of many well-intentioned, but irresolute People, though they may still have their Hearts.

One very weighty Objection, made to Mr. Latouche, is, *that he is of Foreign Extraction, the Son of a French Refugee;* that is, the Son of our Fellow-Protestant; the Son of a Man, who had the Spirit to sacrifice temporal Considerations

to Conscience ; of a Man, who preferred Exile among Protestants to the enjoying of considerable outward Advantages in his Native Country ; where (to be entitled to those Advantages) he must have resigned his Senses and Understanding ; and submitted to have Shackles imposed on his very Thoughts ; where, to worship the Deity with a Simplicity suitable, in the Worshipper's Apprehension, to those Discoveries the Divine Being has been pleased to make of himself by Scripture and Reason, was held to be a Crime less pardonable than any Species of Felony or High-Treason, a Crime, the Punishments of which ended not even on the Death of the Criminal. It would well become us, who profess a superabundant Respect and Submission to our Superiors and to the Government we live under, to recollect what Example our Government has set us in this particular Case ; to recollect how kind a Reception our Government gave those innocent Sufferers for Truth and Religion on their first coming among us, and with what Favour and Indulgence it still continues to treat them ; to recollect that one of our ablest, alertest, and most respected military Commanders is the Son of one of those contemptible Refugees. May the Strength and Sincerity of our Faith never be put to that Trial, over which theirs has triumphed, at once to their immortal Honour and the lasting indelible Reproach of *Louis le Grand's* tyrannical Reign !

But, say many, *the Man we have returned for the City is a Presbyterian*. I do not know that he is, nor care I whether he is or not. What we want is a worthy, honest, publick-spirited Man, who will use all pacific, legal, laudable Means to reduce Aldermen within their original Bounds, and raise every private free Citizen to his primitive Importance ; who will endeavour to restore the Balance of City-Power, and, when restored, to put it in the most probable Way of preserving itself for Ages to come. Such a Man we take Mr. *Latouche* to be. Such a Man he has approved himself for several Years past, and we are willing to hope, he will not become a Changeling on our Hands now.

As

As to Protestant Dissenters in general, on their complying with certain Conditions very well known, our Laws have declared them equally capable with Churchmen, of any Seat, Place, or Employment under the Crown. And can those People be supposed to have a Reverence for our Laws, who, out of their own Heads, would in Part annul or render them of none Effect, by objecting to, or laying aside any Man of personal Worth and Importance, merely for his being a Dissenter. Allow me to add, that our L——s J——s had had very just Reasons for considering Protestant-Dissenters in the Light they have done; if it be a Fact, not to be controverted, that Protestant Dissenters are the second best Spoke in a K—— of E——'s Wheel; nay, that they are one of the firmest Props the established Church herself has to rest upon, as oft as she is threatned with the re-introduction of Popery and arbitrary Power. And shall any body say, it is unreasonable, that, by a free easy Intercourse and a Participation (on such Terms as the Law perscribes) of some Honours and Advantages, we should, in Times of Peace and Tranquillity, cultivate a Friendship and good Understanding with those People, into whose Arms Interest and even Self-preservation naturally throws us on all Emergencies of common-publick Danger and Calamity? Let some affect to sneer at it as much as they will, our L——s J——s, B——s, J——s, and E—— C——s would look very blank upon it, if, in the Time of a Rebellion or Invasion, the Body of our Protestant Dissenters, leaving us to fight our own Battles, should sign a Neutrality with the Rebel or Invader. We would, in such a Situation, be very apt to apply with a most sensible Propriety, *He, that is not for us, is against us.*

** But what Thanks do Protestant Dissenters merit for their Assistance on any such Occasion? Do they not enjoy among us the free Exercise of their Religion? Do they not enjoy Life, Liberty, and Property? Have they not Wives, Children, Relations, and Dependents? Shall not any one of these, or all taken together, make a Stake worth contending for? Shall Men*

** See the last Column of our Essex-Street Quæries.*

Men tamely and without Resistance part with very considerable Enjoyments in a Country, because they are not put in Possession and made Masters of every Thing? These very Questions establish my Argument. Here is an express Confession from the Mouth of a living Adversary to all Sides, that the Protestants of these Nations have one common Interest; that in their Concerns, both secular and spiritual, they are so blended with one another, that they must stand or fall together, that together they must conquer or be conquered, that they must share alike the same Fate either of a Legal Domestic Freedom or a Foreign Yoke. If Interest then be one of the strongest Comments we know of all the World over, why should it not unite us? Why should it not unite us in Peace as well as in War? It does and it will unite us, in spite of Jobbs and Jobbers, in spite of either the mis-judging Friends or determined Enemies of the Reformation. The little Dust, that has been artfully raised before our Eyes for these few Weeks past, will soon subside or be dissipated; and we shall again distinguish clearly, every Man his Friend, his Neighbour, and his true natural Interest.

I cannot dismiss this Subject, without animadverting a little on the trite ridiculous Cry, revived on the present as well as on two other late Occasions; *The Church is in Danger.* This has been another Artifice employed to dispirit, break, or weaken the popular Party, and has (I am far from doubting) had its full Effect too on the Minds of several unwary, though otherwise very good, People. But I am equally well satisfied, that our City-Politicians, who, to compass and secure their own Ends, first gave the Word and sent the Cry about, sit hugging themselves in their Dexterity, and laughing in their Sleeve at the Credulity of their Neighbours, whose honest Zeal for the established Church they have had the Address to practise upon and misdirect. But do not deceive yourselves, nor be deceived. The Church is very safe, and very capable of looking to herself. The present Dispute is neither betwixt England and Ireland, nor betwixt Churchmen and Presbyterians. It is betwixt the Aldermen and Citizens of *Dublin*; neither more nor less. It is a Step towards the Recovery of Rights, which the latter alledge they have

have been deprived of, a Charge, which the former have never (that I have heard of) formally denied, much less disproved and refuted.

But the Bulk of the Dissenters have, on this Occasion, flung themselves into the Popular Scale. Here is a menacing Appearance. That the Dissenters should be actuated by true public Spirit and the Love of modest Liberty more universally than we are, I am extremely sorry, but must honour at the same time that I envy them for it. I will not however allow them all the Credit neither of standing up for the Privileges of themselves and their Fellow-citizens. Let any one that pleases look over the Lists of the Poll, and there he will see among the Merchant-Candidate's Friends a Number of People (not nominal Churchmen, but) as staunch Sons of the established Church, as any who have voted on the other Side of the Question, without Disparagement even to the Clergy themselves; People, in whom the imaginary Danger of the Church had failed to awake idle Apprehensions, and to take off their Attention from the true Point in Dispute.

But are we to suppose the Gentlemen, who gave this false Alarm and had it spread for their Service, to have a permanent hearty dislike to Protestant Dissenters? No such Thing. Their Dislike is but occasional and affected. God knows they are as far at bottom as any People from wishing ill to them. They only wanted to serve a present Turn, and, that being over, we shall see them on as good Terms again with Dissenters as ever, shall see them deal with, drink with, converse with, be fond of, caress, and befriend them, as much as they do any Men; not betraying the least Distrust or Apprehension, as if either themselves or the Church were in Danger from them.

There is one Circumstance on the Side of the A——, which, I own, I am quite ashamed of, that Protestant Gentlemen should find themselves so hardly pinched, as to apply to his Holiness of Rome for a Church-Monitor, whose infamous Business is, to cover over one half of our Fellow-Citizens with Street Dirt, and to set on and halloo Protestants one at
another

another. I shall however say so much in Favour of these Gentlemen, that, while they are for the present availing themselves of this low second-rate Boutefeu's numberless notorious Falshoods and Fishmarket Scurrilities, they do not consider, what mischiefs they are doing in the mean while to the Protestant Church; they do not consider, that this Demi-nuncio, this Clerico-late Missionary, under the Colour of serving them in their E——n, is doing the Work of our common Enemy, and promoting with the utmost Fidelity and Industry the Interests of his Principal; they do not consider, that to raise and foment Feuds and Animosities among Protestants, especially on the Score (or under the pretext) of Religion, has ever been the Policy of Rome, a Policy, in which the fatal Experience of past Ages teaches us she has too often found her Account; they do not consider, that *to divide and conquer* is the Maxim of Ecclesiastical as well as Secular Statesmen; these Things, I say, these Gentlemen certainly do not attend to. Otherwise, they would be more cautious, how they cried up, countenanced, encouraged, patronized, and rewarded their Vatican Hero. For I am far from affirming, far from supposing, that every or any A—— or every or any Citizen, who voted for an A——, must be in his Heart a Papist or a Jacobite. None but a Bellamie can entertain any such Notion. I have not the least Doubt upon me, that both the contending Parties are equally sound Protestants, equally well attached to our present happy Establishment, equally sensible, that it is the only Establishment under which we can hope to enjoy Liberty either Civil or Religious.

But Protestants of every Denomination, as well as other People, will on occasion encroach, invade, seize, or detain what is not their Right. They love Affluence, Influence, Power, Authority, and Superiority, as much as any of their neighbours; and, having got an hold, they will keep it as long as they can. Though we have renounced (what we call) the errors and superstitions of Roman Catholicks, yet it little appears from the practice of most of us of any side, that, with them, we have got clear of the vices and corruptions of Men. The Devil, the World, and the Flesh are still full many for us. Our Doctrines, with all their purity, have rather

rather mended our heads than our Hearts. But indeed, I must say, it is not the fault of our Doctrines, but of ourselves, that they terminate too much in Speculation.

But, to return to my Subject, I would not have People look unconcernedly on, while a Confederacy of either Churchmen or Dissenters were making, or had made a Monopoly of the City. I would certainly endeavour by all justifiable Means to have our City Affairs thrown back into their true original Channel, in such Manner as that the Charter-Rights of every Individual Man, as well as of every Body of Men should be (as far as possible) secured against future Encroachment or Invasion, come from what Quarter soever it would. If I am in any wise oppressed, defrauded, or unjustly rendered a Cypher and insignificant; does it alleviate my Misfortunes to me, that my Oppressor is my Countryman and Brother-Churchman or Brother-Presbyterian, a Partaker of the same Blood and Religious Rites with myself? No. This is an Aggravation of my Misery. Were it an Enemy that should do this, we might bear it; but, that our own Kinsman, our own familiar Friends, People of our own House, People of our own Cr——n, should fix their Heel on our Necks, will never, can never be digested by every Body, till the Day come, when we shall have been so far broke and suppled into Slaves by the Wheel of Power, as to forget that ever we had enjoyed the common, natural, unalienable Rights of human Kind. That our latest Posterity should ever see such a Day, God, of his infinite Mercy, forbid. *Hinc est qui mal i penso.*

4 AP 54

But Protestants of every Denomination, as well as of every People, will on occasion encroach, invade, force, and what is not their Right. They love Affluence, Influence, Power, Authority, and Superiority, as much as any of our neighbours; and, having lost sight of their own Rights, as long as they can, though we have renounced (what we call) the errors and superstitions of Roman Catholicism, it little appears from the practice of most of us of any other than, with them, we have got clear of the vices and errors of Men. The Devil, the World, and the Flesh are still toll many for us. Our Doctrines, with all their purity, have

